

what they do, and that is the way in which mores come to be. "The German people has no subjective notion of public morality and no ethical ideal for public morality." Nor has any other people. A people sometimes adopts an ideal of national vanity, which includes ambition, but an ethical ideal no group ever has. If it pretended to have one it would be a humbug. That is why the introduction of "moral ideas" into politics serves the most immoral purposes and plays into the hands of the most immoral men. All ethics grow out of the mores and are a part of them. That is why the ethics never can be antecedent to the mores, and cannot be in a causal or productive relation to them. "The German people distinguishes only between customs and abuses [*Sitten und Unsitten*] without regard to their origin."* They are quite right to do so, because the origin is only a matter for historians. For the masses the mores are facts. They use them and they testify that they are conducive to well living (*Sitten*), or the contrary (*Unsitten*). The men, women, and children who compose a society at any time are the unconscious depositaries and transmitters of the mores. They inherited them without knowing it; they are molding them unconsciously; they will transmit them involuntarily. The people cannot make the mores. They are made by them. Yet the group is at once makers and made. Each one may put into the group life as much as he can, but the group will give back to him order and determination from which he cannot escape. The mores grow as they must grow under the conditions. They are products of the effort of each to live as well as he can, and they are coercions which hold and control each in his efforts to live well. It is idle

to try to get
outside of this operation in order to tell which part
of it comes
first and makes the other. " Our age presents us the
incredible
spectacle that the dependence of the higher social
culture on the
economic development is not only clearly recognized
by social
science, but is proclaimed as the ideal." Social
science does not
proclaim this as an ideal. -It does not deal in
ideals. It accepts
the dependence of culture on economic
development as a fact.
In fact, Rudeck is not justified in saying (p. 426)
that " culture is
the unity of the moral will in all the life phenomena
of a people/'